

the society shall be opened without any formal exercise or ceremony. The committee then produced a Preamble and Constitution for the Society, which are similar to those of other Abolition Societies, which was read and adopted.

The meeting then went into measures for receiving signatures, and received one hundred and forty-five names.

On motion, it was resolved,

That we seek the accomplishment of our object,

and a moral influence brought to bear upon the understanding and conscience of the people, and can best be done in the public election of officers and delegates, whose political principles are in accordance with the self-evident truth that the Constitution and laws of our country may be extended

and applied to all the inhabitants, securing to all the full enjoyment of their inalienable

rights.

On motion, it was

Resolved, That as a means of diffusing information on the subject of Slavery, and thereby promoting the object of our Society, we may offer our services to the circulation of the *Philanthropist*, an Anti-Slavery paper, edited by Gamaliel Bailey, of New York, and the proprietor, edited by Joshua Gerrard, of New York.

The Committee reported the following names, and they were appointed accordingly:

James Neal, Corresponding Secretary,

Benjamin Knott, Executive Committee,

Daniel D. Williams, Atkinson, Bailey, Peary,

A. M. Thompson, John Allen, Thomas Baldwin,

J. Eran Denbous, and Joshua Small.

On motion, it was

Resolved, That this meeting now adjourn to a time and place as may be appointed by the Board of Managers.

The Grant County Anti Slavery Society met on

the 6th day of the 3d Month, 1840, at Friends Meeting House, by the name of Missouri.

The meeting was then addressed by James Capen, President of said Society; after which we received fifty-five,

in all to our little band, two hundred.

On motion, it was

Resolved, That this meeting now adjourn to a time and place as may be appointed by the Board of Managers.

On motion, it was

Resolved, That we will ever respect Henry, High Sheriff of this County, and others, using their moral influence to have the Courts, the doors open for the organization of our County Anti Slavery Society.

On motion, it was

Resolved, That our thanks be given to our friends A. M. Thompson and Lewis Hicklin, for their faithful service in the cause of humanity, while in our County. And we recommend them to our friends, our neighbors, and to the whole country, wherever their lot may be cast.

As we highly give it as our firm opinion, that justice and equity, according to the dictates of the Holy Scriptures, demand the immediate abolition of Slavery throughout the whole world.

On motion, it was

Resolved, That the proceedings of this and the former meeting be sent to the Editor of the *Philanthropist* at Cincinnati, for publication. And also, that the Preamble, Constitution, and the proceedings of both meetings be sent to Peru, Miami Co., for publication.

The meeting then adjourned, to meet at such time and place as may be appointed by the Board of Managers.

Dear Friend,—I here consign this to thy care, wish it to have an insertion in thy paper, if thou shouldst think proper so to do. And as writing for the press is a new thing with me, I wish thee, (if thou shouldst publish it,) to make whatever corrections may be necessary.

WYLLIE DAVIS, Recording Secretary.

GAMALIEL BAILEY, Jr., Editor.

3d Month, 14th, 1840.

POLITICAL ACTION.

KEEP COOL!

"Keep Cool!" is the advice we have whispered in the ears of our friends; but some of them do not seem disposed to take it, as will be seen by the two communications following.—ED. PAUL.

For the *Philanthropist*.

WEST UNION, March 20, 1840.

Dr. BAILEY.—I am perfectly astonished, and somewhat indignant that you should persist in calling that, the formation of a Political Party, which merely proposes that Abolitionists should give their votes for a candidate, and that the public person should consequently vote for Mr. Tyler, as he is therefore guilty of policy? What is policy? Jealousy. Is a man then a Jealous because he can not in conscience vote for a slaveholder? Why is a Christian bound to vote at all? If he does not vote he is like one, and is equally guilty as he who puts one into the wrong scale. Then, a conscientious Christian, who is bound to vote, and who is bound to be governed by policy, may be governed by the fear of God in voting? All must admit that he may be governed by the fear of God. Then he is not obliged to vote with the majority, or with the largest minority. He may get up an individual ticket, and name his own candidates, and his own electors; and do it all without political ambition. So he may adopt the Candidates and Electors of another, and be a political intriguer. I am confident that all who wish for an Anti-Slavery Government, would adopt *honesty* instead of *policy*, and give their votes irrespective of majority or large minority, in the fear of God, and as they shall answer it at the great day, such men as Judge Jay and Mr. Slave would actually receive a larger majority than any man has ever yet received in the United States.

If each of the slaveholders held, like Senator Preston, two thousand slaves a piece, and hundred and fifty persons would hold them all. Should we then be obliged to vote for a slaveholder? Will Dr. Bailey say "ah, but circumstances alter cases." Shall I be obliged to vote for a slaveholder, or else be branded as a politician, because he has got four or fourteen millions? I would rather be called a fool than a knave. Don't accuse me of forming a political party.

Will you publish this?

DYER BURGESS.

For the *Philanthropist*.

THIRD PARTY.

At a meeting of the Bellfontaine Anti-Slavery Society, on the 1st of April, 1840, the following resolutions were adopted:

1st. Resolved, That we have agreed at a point on our way, on behalf of human rights of exceeding momentous importance. The great question which we shall employ as our agents (especially to fill the seats of our National Government) must be pledged to poll *lower* all that we as abolitionists have in store, toil, and trouble.

2d. Resolved, That we shall always be regarded as the best friend of man, and the surest guide to truth.

3d. Resolved, That our efforts shall be directed, to labor and industry full compensation and due honor, to destroy prejudice and unite men in a common bond of brotherhood, and to promote veracity, sobriety, and integrity.

4th. Resolved, That our efforts shall be directed, to the abolition of such as may be lawfully and properly maintained, and other electors. T. W. Evans, Prest, George G. Winters, Vice President, Alvin B. Hinds, Rec. Secy, Eli Nichols, Corr. Secy, and Theodore Rose, Treasurer. The material articles in the Constitution, are:

Art. 1. This association shall be called the Belmont Union.

Art. 2. Our object shall be to promote the welfare and happiness of man, by all lawful and proper means, especially by maintaining an interest in favor of such true-hearted candidates for the offices of our country, as we may put in nomination, or as may be brought before the public by our friends.

Art. 3. Our efforts shall be directed, to labor, and industry, and general intelligence, to give education and full compensation and due honor, to destroy prejudice and unite men in a common bond of brotherhood, and to promote veracity, sobriety, and integrity.

Art. 4. Gaps, and other restiatus on fair, free, and full discussion, shall meet no countenance in this association; and TRUTH shall always be regarded as the best friend of man, and the surest guide to truth.

Art. 5. Every man shall be treated as a brother, notwithstanding his politics, his religion, his color, or even his crimes.

Art. 6. Our efforts shall be directed, to form in simple principles, we will correspond with them in relation to the common cause, or counsel them in their delegated assemblies.

After signing the Constitution, and choosing officers, the following resolutions were passed:

Resolved, That we are not at present prepared

"of Judge Lynch, Col. Johnson, a practiced antislaveryman, whose conduct is extensively imitated under the guardianship of slavery—as the "bleaching" process abundantly testifies—and last, though not least, Mr. Van Buren has *pledged* his veto against those for whom the God of Heaven has pledged his—read the divine veto in the following lines:

"The people's poor ones shall judge,
The people's children save,
And those in pieces he shall break,
Who then abroaded have."

How can an intelligent abolitionist vote for either of the above, that has any respect for himself, or his principles, and is not fully prepared to "do evil that good may come?"

2d. Resolved, That the avowed determination of some professed abolitionists to select a man, and to let off a zeal which might be considered as a political party, or a sect, to divide and distract the Society, is a most injurious course of others, is alarming, and appears to be nothing short of going over to the enemy; and that at a time when the "stars in their courses," in awful grandeur, are fighting for us. Such conduct suggests the prayer of a greater man, "save me from my friends."

3d. Resolved, That we deeply deplore the conduct of some in determining to go to the Harrison nomination, and above all, in determining whether they should go for it or not. Such men go to the Yankee public, "that a little hair is better than no wool at all," we put it to each and every one of our fellow citizens, if they in any case would vote a ticket on which there was a candidate who was for "lynching them," if they would go into his neighborhood, and publicly express the honest convictions of their conscience! How, then, can abolitionists vote for such a man, who corresponds to the Society, and goes down to assassination? What, for a man to rule over us who openly declares he would neither allow us council, Judge or Jury, even when our lives were in jeopardy? And all this, forsooth, because we dare proclaim the doctrines of the Declaration of Independence—that inalienable right.

4th. Resolved, That if abolition goes for any of the candidates before the people for the Presidency or Vice Presidency, it may read its doom in the doom of anti-Masonry in Ohio, that exterminated it by voting its vote for a ticket that might be fit for a dog.

5th. Resolved, That explanation is due to the Abolitionists of Ohio from Mr. King, showing why it was that he associated, and for ought we know, participated with the Whig Convention pledged to a slaveholder.

6th. Resolved, That our righteous cause calls aloud to us "come out" from amongst the present political parties and be "separate," that we may get rid of the unclean thing, and escape its plague.

7th. Resolved, That to be successful in this cause, we must put in nomination men who will take a consistent stand for our principles. This will take away all excuse from those who will vote in for our avowed enemies—such conduct would have a strong tendency to bring us down, and it is little else, will you see at Massillon, and I hope for a time, in vicinies where there are no abolitionists, the labor is frequently almost lost for the want of the attention of the people, being necessarily called to the subject, and leaving the less learned to books to bring them in gone. Good agents are few, and are not think it wrong to plead for the slaves on Sunday. Mr. Boyle is an efficient lecturer. He is a bold, fearless man. He is frank and to the point. He seems wholly to have abjured the soft-soaping principle, and I believe he will catch few birds by first putting sal on their tails.

8th. Resolved, That there is a pledge of one hundred dollars charged against this country. All the money received, and the amount which should be credited, and the like little else, will you see at Massillon, and I hope for a time, in the heat of the summer, and not be able to be removed, the slaves in the heat of the sun.

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POETRY.

From the *Vermont Chronicle*.

Mr. TRACY.—You will judge one of your subscribers, by inserting in the Chronicle the excellent Ode, sung at the temperance meeting in your village—with the slight alterations suggested in this paper.

ODE.

Friends of Freedom! swell the song!
Young and old! the strain prolong,
Come and join the mighty throng,
And on to victory.

Let your banners, let them wave,
Onward march a world in awe;
Who would be a wretched slave,
And let his injury?

Shrink not when the foe appears;
Spare the country's guilty peers,
Hear the shriek, behold the tears,
Of parted families!

Raise the cry in every spot,—
"We're not—We're not—PEACE NOT,
Thy God beholds thy helpless lot,
He knows thy misery."

Give the aching bosom rest;
Carry joy to every breast;
Make the wretched bondman blest,
Give him liberty.

Raise the glorious wachow-hi—
"FOR THE BONDMAN LIBERTY!"
Let the echo reach the sky,
And hear the bold jubilee.

God of mercy! hear us please,
For thy help we intercept;
See how many bosoms bleed!
And heal them speedily.

Hast, Lord, the happy day,
When beneath thy gentle ray,
FREEHOOD all the world shall sway,
And reign triumphant.

From the *North Star*.
By ELIJAH WENDELL, JR.

O SUNNY South! the gold fields, lands,
Whose joyous spring is bloom bloom;

Whose rivers sweep o'er golden sands;
Whose herds feed a million home;

Whose looks an anxious world on thee,
In sorrow for thy destiny?

They mountains catch the sun's first smiles,
The yellow glories blow and soft,

The ocean keeps lovesick tides,

They matchless eagle soars aloft,

A glorious emblem of the free—

Then wherefore weeps a world for thee?

The heroes of the older time
Earth's best and noblest deeds have done,
With sword and pen alike subdue,

The world enthalls thy Washington,

Why, then, upon these set down

A going word's indignant frown?

It is not that thy cypress trees
Are paled with, sad festos;

That tremble in thy languid breeze;

Nor, that, wond'ry dark lagoon;

The souring monsters sport and roar;

Even as they did in worlds of yore.

It is, that in those diabolical shades,
Among the russes tell and rank,
A trembling, fumbling wanderer wades,

Who, then, as man, his God may thank,

For such a freedom from the chains

That chafed him on thy plains,

It is, that to the kindest heart

That writhes with a mother's heart,

Two of thy noblest babes are pret—

The one shall bear his lousy paty

Where councils of or bangs wave;

Or sigh of breeze, or gush of ill,

That speaks of freedom on thy hills.

It is, that of the joyous sun,

Bore from its Indian side the song

Of earth's most glorious jubilee—

Of right triumph over wrong;

Midst a world's welcome, thou alone

Answered of the thongs with a groan.

Oh sunny South! how can it be,
The soil, which thy with plenty waves—

In one year gives the fruit of three—

Should drain the tears and blood of slaves?

Saith not that generous soul to man,

That Heaven approves the frost?

But who is free of human form,

Throughout thy wide and bright domains?

Who fears a generous heart to wear?

With sympathy for all in chains?

Who freely breathes beneath thy sun,

And feels its generous prompting? None!

None!—none of all thy chirrups!

From Pennsylvania's southern line,

To where the golden Moës sea

Engulfs the floods of dark saline;

Grim Slavery, like an ebon pall,

Has settled down and smothered all.

And shall thy glorious sun a wake

No mind responsive to its light,

No heart from Error's spell to break,

In prayer and conflict for the Right,

Beneath that sun's unclouded eye

Shall moral darkness ever rise?

Now—perched upon the mountain sides,

Or scattered in the forest glades;

Or on the hails of southern tides,

Beneath thy golden orange shades;

Or hid where rolls thy Tennessee,

Strong hearts are struggling to be free.

Oh! that thy races, these are men

Whose hearts beat high, as freemen's should,

To throttle Slavery, in his den,

Gloating 'er human bones and blood,—

And throw his gloomy cells of night

Wide open to the sun and light.

Awake, awake! Oh sunny South!

Try what thy strongest charrs can—

Give every tree and stone a mouth

To rouse the dormant heart of man;

While yet the thunder, long delayed,

Within thy blackening heavens are stayed.

Boston, Mass.

FOREIGN.

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